848 /178/ the cabildo until she names the father of her child. If he
623 is an unmarried young man, he must marry the girl. A married man, however, is beaten by the cabildo. He does not need to make support payments. It is different if a married man has no
842 children. In this case the wife is regarded in principle as the one
848 at fault. He may then have a child by an unmarried girl without
837 being punished. He simply explains to the cabildo that he has a
[623] great deal of property and that he therefore needs children whom he cannot have by his wife. To the mother of his natural child he gives a cow, clothing, and a pretty belt, and she then surrenders her child to the lawful wife of the father of her child. He may
[554] do this several times until he has enough children. This is not permitted, however, for a poor man without possessions, it was explained to me, for "why does he need children?"

844 At the time of menstruation and also at the birth of a child
841 the woman stays in a special small hut (dúyat). She receives her
[343] food either from her mother, sister, or a neighbor woman from a house in which several women live. This woman at the same time cooks for the members of the family of the menstruating woman. The members of the family of the woman who is temporarily cooking receive their meals from another female member of her family. The woman who takes care of the food also fetches the wood for the fire necessary for warmth in the dúyat. Female inhabitants of farms or of field huts used for only a few months, which have no
● [758] dúyat, go to a neighboring or related family for this period. In
[602] case the housewife becomes ill, she moves into the house of one of her sisters or female relatives, where she is nursed. The male relatives of the sick woman must then likewise go to the house of this relative to eat.

614 Besides the patrilineal nuclear families, no recognized patrilineal kin-groups /Sippen/ are known among the Paez, but all who bear the same family name feel related and may not marry, even though they are not knowingly -- this knowledge goes back only two generations -- related. Our interpreter, Victoriano Piñakuẽ, for example, may not only not marry any girls with the patronymic Piñakuẽ, but also no girls whose mothers are named Piñakuẽ. Conditions are particularly difficult among the